



# PERSONAL EFFORT

*EXPLAINED & ENFORCED.*

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**BY REV. DANIEL WISE.**

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“Why stand ye here all the day idle?”—*Jesus Christ.*

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FIRST CANADIAN EDITION.

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BY REV. DAVID WILSON

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P R E F A C E  
TO THE FIRST EDITION.

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THE following pages were written agreeably to a vote passed at Eastham Camp-Meeting, August 14th, 1840. In consenting to their publication, the author has not followed the dictates of *his own* judgment; he has submitted to the wish of others.

No literary merit is claimed for this simple discourse. Prepared, originally, for the people of my pastoral charge, amid numerous duties, nothing was attempted beyond a plain, succinct explanation and enforcement of the duty of personally laboring to save souls. Nothing more need be looked for in the following pages; for the brief notes of the discourse have been followed, and the language of its delivery adhered to, as closely as the nature of the case permitted.

With this statement the work is sent forth; with many earnest prayers that the Holy Spirit will make it the instrument of awakening many unfaithful professors to the great work of saving souls from death. Should this be accomplished, the author will be more than compensated for the unkind criticism of the cold-hearted, the worldly, and the fastidious, which its simplicity and want of literary ornament may elicit.

*Ipswich, September, 1840.*



## PREFACE

TO THE THIRD EDITION.

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SINCE September, 1840, nearly *five thousand* copies of this little book have been sold, and that, too, with scarcely an effort on the part of the publisher. Many of the author's friends having frequently expressed a wish to see it in a form more suitable for preservation, he, being at present forced, by ill-health, to relinquish his ministerial duties, and resort temporarily to other business for support, has, in conjunction with the publisher, issued the present edition.

Several pages have been added, filled with facts gathered from authentic sources, which, it is believed, will add to the value of the work, by affording additional encouragement to every humble and faithful LABORER in the vineyard of Jesus Christ.

*Lowel, 1842.*

## P R E F A C E

TO THE FIRST CANADIAN EDITION.

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IN presenting this little volume to the friends of Jesus in Canada, our object is to arouse the Church to personal Christian effort for the salvation of men. It treats with peculiar force and pertinency upon personal effort, and cannot be read by Christians without prompting and encouraging them to enter into the work of the Lord, as his willing and active Agents. Every agency that can be employed for the good of men, especially for the good of their souls, should be eagerly sought by the friends of Zion. Many thousands of the lovers of Christ and his cause, in the United States, have already read this work with interest and profit to themselves and others. We promise for it a favourable reception by the friends of Jesus in this Province; and we trust that the Ministers of the Gospel, and the members of the Church of Christ generally, will assist in giving it an extensive circulation.

PUBLISHERS.

*Cobourg, June, 1846.*



## PERSONAL EFFORT.

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*He which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.—*  
James v. 20.

A FEW words of explication are necessary to remove the seeming obscurities of the text. The phrase "*He which converteth the sinner*" obviously means, he who is the *agent* in this work; for no man, save the Son of man, has power on earth to convert a soul, or to pardon its transgressions.

"*Hide a multitude of sins*" is an Old Testament expression, and implies all that is contained in gospel justification, or the forgiveness of sin.

But whose soul is saved, and whose sins are covered? Those of the *agent* in the work of conversion, or those of the sinner who is converted? On this question there exists two opinions. One affirms that these blessings are secured to the *agent*; the other, that they are simply the consequents of conversion, and refer to the

glorious effects secured to the sinner, converted through the agency of the Christian laborer.

The latter opinion is the only scriptural and tenable ground : here, all is clear, consistent, and intelligible ; while the opposite position is burdened with difficulties, and leads to the most anti-scriptural conclusions ; for, 1. If the agent in another's conversion save his own soul, and hide his own transgressions, by that agency, then is human nature capable of performing works of merit and supererogation ; for such must those acts be, that can be set against former offences as an equivalent or price of liquidation. 2. This opinion destroys the fundamental truth of evangelical Christianity. It annihilates the blessed doctrine of the atonement, by providing another way, save faith in Jesus, whereby we may be saved ; for we have only to convert a sinner, and our salvation is secured. Thus it lays "another foundation" for human hope to build upon, agreeable, we admit, to its native pride, but contrary to the wisdom of the Eternal God. These



abhorrent conclusions we cannot admit, and therefore deny the premises, and adopt the other view of this interesting text.

This text, then, is a simple statement of the great results of a sinner's conversion: his soul is saved from death, his multitude of sins forgiven, through the precious blood of Jesus; and these mighty results are stated thus strongly to encourage Christians to labor for the conversion of sinners.

This text contains the doctrine of personal effort. Though not presented in these terms, yet it is there. It assumes that special effort will be made by Christians as *a matter of course*, and goes on to faithful exertion. *He* that converteth the sinner; not *they* who convert sinners, but *he* who converts the sinner. What is this but special, personal action? the labor of individual with individual? It is this which is here so strikingly encouraged.—He who succeeds, does what? O soul-inspiring thought! he SAVES A SOUL FROM DEATH! Let us, then, consider,

I. THE DUTY OF MAKING PERSONAL EFFORTS TO PROMOTE HUMAN SALVATION.

II. SOME OF THE MODES IN WHICH THIS DUTY MAY BE PERFORMED.

III. THE ENCOURAGEMENTS AND MOTIVES THAT EXIST TO FAVOR THE USE OF THESE EFFORTS.

1. The primary question to be settled is that of DUTY. Are we, or are we not, under *obligations* to make particular efforts with individuals for their salvation? The answer to this question is so clearly in the affirmative, that its decision by argument or proof seems at first sight a needless work. But do Christians *feel* it to be a duty? Do they not rather consider it a matter they may attend to or not, as suits their feelings or convenience? Have they the same sense of *duty* upon it as upon the subject of prayer, keeping the Sabbath, or paying their debts? Alas! their practice demonstrates their indifference to its claims; for where are the Christians who labor faithfully for souls? Look around you, fellow-professor, and inquire who are engaged in this work. Where are the faithful, personal-effort men and women? And what

says your own heart upon the matter? Has it not hitherto excused you, and left you to a state of indifference upon the whole question? Fatal indifference to you and to the church! and never will either awake until both feel as much bound to practise personal effort, *as to pray!*

The great principle involved in this Christian duty runs like a vein of ore throughout the Old Testament—the book of lesser glory. There, nothing is more frequently taught, than that God expected his people to be his *agents*, individually as well as collectively, in the accomplishment of his purposes. And this is the *principle* of the doctrine of personal effort. It is God's purpose to offer Christ to the world, and it is every Christian's duty to be God's *agent* in the execution of this benevolent purpose. And surely it may be safely inferred, that, if the lesser dispensation required this *agency*, the greater does not dispense with it; for who pretends that Jehovah works less with human aid under this dispensation than under the former?

The principle, and the severity of the Deity in exacting it, are clearly discoverable in the following fearful passage.

Judges v. 23. "Curse ye Meroz, saith the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not up to the help of the Lord, to the help of the Lord against the mighty."

*Curse ye Meroz!* CURSE BITTERLY! Why this horrible malediction? What had Meroz done? Meroz had refused to be God's agent in executing his purpose! Her inhabitants had *withheld* their aid—had refused to lend positive assistance. They had not *hindered*; they did not join God's enemies; they threw no obstacles in the way of those who did help; and yet says Jehovah, *Curse them!* CURSE BITTERLY! Why? we ask again. "*They came not up to the help of the Lord,*" is the alarming reply of the Holy Ghost. Is not this horrific anathema enough to stir up your soul, faithless reader? Here you recognize your own offence; for when did you go up to the help of the Lord? What have *you* done for sinners? O, beware,

for God is immutable, and will punish the like offence with a corresponding curse; only more fearful in proportion to your advantages over guilty accursed Meroz.

But we turn to the instructions of the New Testament; and inquire of our dear Redeemer whether it be his will that we make personal efforts to save souls.

Matt. xxii. 39. "Thou shalt love thy neighbor as thyself."

Here note, 1. The extent of this love—thy *neighbor*; that is, every human being within the reach of your influence. Christ has given this latitude to the word *neighbor* in his parable of the good Samaritan. 2. The *degree* of this love is placed very high—as *thyself*. 3. It speaks of individual affection—*Thou* shalt love *thy neighbor*; not *ye*, generally, but *thou*, particularly, shalt love, not thy *neighbors*, as an undistinguished whole, but *thy neighbor*—thy *individual neighbor*.

Can it be possible that this broad, expressive command does not require special action in behalf of the *soul* of your neighbor? All admit that it most unequivocally de-



mands effort for the relief of physical suffering. Should a family in your vicinage be destitute of bread; should iron-souled want seize and bear them to the borders of a miserable death; and should you, knowing their necessity, pass them unnoticed and unrelieved, and they perish with hunger and cold,—the moral sense of the whole community would pronounce you a murderer, and universal condemnation and scorn would fall, withering, as an early frost, upon your head. The reason is plain. Every body perceives that Christian morality, as taught in this great percept, required you to make efforts for the relief of the sufferers.

But if, in *such* a case, personal effort is obviously demanded, how can we escape the conclusion that it is equally, yea, more strongly, called for in behalf of the undying soul? It exists, close to our very doors, in a state the most ruinous and deplorable that human thought can imagine. It is mortally and grievously diseased—an awful cloud, fully charged with divine anger, hangs impending above it—time, swift-

winged and sure, is hurrying it to its fixed and final state—a terrible and unending hell yawns, a fearful deep, before it, and it is on the point of dropping into the quenchless fires of perdition, while we possess a power that *may* effect its rescue. Can this command, while it urges us to relieve the physical sufferer, allow us to pass such a wretch without an effort for his relief? Does *he* love his neighbor as himself, who stands tamely and listlessly by while he drops into hell? Perish the mere thought; he does not, cannot love him at all, much less as himself. No man can *pretend* to keep this command without making, at least, an occasional effort to save such a perishing neighbor. Yet, fellow-professor, multitudes drop into hell around you daily; you see them, you know their danger, and you make no effort to save them. Do *you*, then, keep this command? You do not. What then? Why, you are a sinner, and, as such, need repentance and pardon, as much as the worldly man who lives beside you.

The parable of the buried talent (Matt.

xxv. 14—30) furnishes another proof of the obligatory nature of this work.

If the reader will turn to this parable, he will find it to contain this solemn truth; that it is a sin *not to use* our individual gifts for God. No other offence is charged upon the owner of the talent. He did not waste, give away, or destroy it. He *kept* it; but it was in a napkin, and buried in the earth. For this offence,—yes, for *not using* his talent,—he is doomed to lose it; to be cast into outer darkness, to weeping and gnashing of teeth.

In relating this parable, the Saviour said the kingdom *is like it*; that is, *our* duties and *God's* requirements, under the gospel economy, are similar to those of the king and his servants in that parable. How plainly, then, does it require a personal use of our talents! How fearfully it teaches the consequence of neglecting their use! We need not waste, destroy, or give away our talents to insure our destruction—TO NEGLECT THEM IS SUFFICIENT. And what can *talents* mean, unless they represent the power we *all* possess, in various

degrees, of doing good to men's souls? Fellow-professor, read that parable, and tremble, and beware!

Many other declarations and precepts of the Saviour might be adduced in proof of our point, would our limits permit; but one more must suffice.

Matt. v. 13. "Ye are the salt of the earth."

These words are full and to the point. Christ, speaking in a strong figure, calls his disciples *salt*—the SALT OF THE EARTH. He means, that they are to the earth what salt is to meat—the agent of its preservation from destruction.

This every Christian is bound to be. He may not choose to be salt or otherwise, as he may please. He is bound to be as salt to the world. But how is salt effectual to the preservation of meat? Not by keeping it in large masses at a distance from the meat, but by bringing the *particles* of the salt into contact with it. So each particle of the world's moral salt—each individual Christian—must come into personal contact with the beings to be preserved.

He must exert a *direct*, saving influence over his perishing neighbor, or he cannot be as salt to the earth, and, consequently, not a genuine disciple; for Christ says to all his real followers, "YE ARE the salt of the earth."

We have thus shown you, fellow-Christian, your duty, from the testimony of God. You cannot avoid the truth, that you are *bound* to labor with your own tongue and person for human salvation. And *all*—whether old or young, rich or poor, learned or illiterate—are bound to do this. No one can be excused here. He who excuses himself is an offender; and God will deal with him as with the faithless servant who buried his talent. No excuse can be sufficient. No; not even the plausible one of paucity of talent. "But," says a weak disciple, "I have *no* talent." Friend, you do not speak the truth. You *have* talent! You buy, you sell, you get gain, you persuade your friends to change their purposes. Thus you demonstrate that you possess talent enough to *move mind*. If you can do this for yourself, you can for God; espe-



tially as you will have his help in the work. Be faithful, and say if the fault is not more in the *will* than in the talents God has given you.

But tell me, child of one talent, why did Christ represent the servant with the *one* talent as the unprofitable one? Why not him with the ten talents? Was there no design think you, in this? There was. He meant to show that the plea of small talent is unavailable; that the neglect of one talent, or a hundred, is alike an offence to be punished with severity. The reason is plain; for HE WHO WILL NOT BE FAITHFUL WITH ONE TALENT WOULD NOT BE WITH A HUNDRED TALENTS. He lacks the faithful HEART.

Away, then, with your groundless plea. Up! up! for Christ's sake, up! and begin to do your duty. Waste not a moment more. Souls drop into hell while you frame excuses! O, peril not their souls and your own too; but resolve, even now, to perform your duty.

II. SOME OF THE MODES IN WHICH THIS DUTY MAY BE PERFORMED.

1. *Our conversation in private and social life should invariably be of a sober and instructive character.*

Perhaps it is hardly proper to call this a mode of personal effort; yet, as it is indispensable to success in any degree or kind of personal effort, its introduction in this form may be permitted.

This proposition is guardedly expressed. It requires only *sober and instructive* conversation uniformly: it does not say *religious* conversation is always to be maintained. This, perhaps, is impossible, situated as we are in society, and encumbered as we are by the cares of business, &c. Still it must be our theme of discourse whenever practicable; but never should we dare to sink beneath the level of sobriety and instructiveness. Nor is it necessary that, in being sober, we sink into a gloomy, sour habit of expression. Christian cheerfulness should ever smile upon our countenances; for there is nothing to prevent the combination of sobriety and cheerfulness. They are friends, and will dwell together.

He who would win souls must avoid all light, trifling, flirty, loose, or carnal conversation. He must shun it as he would a deadly and contagious disease. His motto must be,

"No room for mirth or trifling here!" and this motto must be sacredly observed on all occasions. Let no one think of success in personal effort who is not consistent in his daily conversation. This must be pure and blameless, or the most gigantic efforts will be worse than vanity. A professor may exhort like an apostle at a prayer-meeting, or at a private interview with a sinner; he may speak of the love of God until the heart of the hearer melts into water; he may talk to sinners like a Wesley or a Carvosso, and then be seen gay as the gayest at a social party; or laughing with the trifler about the airy bubbles of the day; or talking, with the interest of the worldling, about his gains and losses; and what will be the worth of his labor for souls? His failing here, like those chemical substances that neutralize the properties of other bodies, will render

all the rest abortive. He will harden the hearts of sinners, be a curse to the church, and become the agent of the sinner's damnation.

Let us exhort you, therefore, dear reader, to purify your conversation. Begin here. Resolve on consistency, and hereafter be consistent. Whenever you have erred before, *confess it*, and tell your purpose for the future. Then you may enter upon the work of saving souls with a fair prospect of success; provided, however, (which is assumed to be the case,) your *actions* are as pure as your conversation.

2. *Open sin must never be TOLERATED in our presence.*

By open sin is meant profanity, libidinous or other foul conversation, wicked jesting, &c.

It is difficult to furnish a specific rule by which to determine the mode, time, and place of reproving open and barefaced offenders. Nor is it necessary; the Christian must use his own best judgment on these points. Sometimes he will feel it proper to reprove openly and at once; at

others, to seek privacy, and wait until the excited feelings of the offender are calmed by a few hours of reflection. But when open reproof is imperative, great skill and kindness should be used, lest, like an inexperienced surgeon, we injure what we wish to heal. The following fact is an example of pious skill in administering reproof openly and before others.

A minister, travelling in a stage, heard a gentlemanly-looking passenger swear profanely to his companions. They were entire strangers, and had not spoken. The minister did not, therefore, break in abruptly to reprove the swearer, but he gradually approached his point by entering into general conversation. The swearer soon announced himself a Universalist, and spoke much of the goodness of God, and even declared that he loved him. The clergyman inquired if it were a proof of love to treat the name of the *beloved* with disrespect. He replied, "No." "How, then," asked the minister, "can a man love God, who speaks his name profanely, who uses



it disrespectfully, on the most trivial occasions?"

It need hardly be added that the swearer was silenced.

But while specific rules of universal application cannot be found, the more general one assumed should be conscientiously observed. Open sin should never be *tolerated*. However and wherever we may choose to reprove it, we should not imitate those coward souls, who, wearing the name of Jesus, cringingly *smile* while their impious neighbor pours out his filthy strain of polluted talk in their ears. O, shame on that professor who smiles then, and thus virtually approves the crime! Nor should we ever suffer a profane or filthy word spoken *to* us to pass unrebuked. That is an insult to our holy profession, and demands an instant reproof. Let us never *tolerate* open sin.

3. *We should converse with our acquaintances and friends upon the subject of personal and experimental piety.*

This is the *soul* of personal effort—the *thing* itself. Nothing can be submitted for

it. Exhortation in public will not do: that is, *general* effort, not *particular*. We must talk to *the man* about *his* soul and *his* prospects for eternity.

This direct labor for souls includes not merely conversation with sinners, but with backsliders and fellow-professors. It requires solemn warnings and entreaties with the sinner, faithful and constant labor with the backslider, and much spiritual conversation with the believer. Being faithful with *one* class will not suffice; the Christian owes a duty to all classes, and he perils his soul if he neglect either.

The time, the place, the frequency, and the persons with whom we should thus strive, must be decided by the circumstances and opportunities of every individual. The thing itself he *ought* to do—yea, he *MUST* do; and having resolved on this, he must do it so as to have a conscience void of offence towards God and man.

Nor must this great work be done in a slight or careless manner. Merely talking *about* religion, and going round the sinner's heart, will not do. He may be damned

under that very effort. We must *talk religion*. It must glisten in our eyes, shine in our faces, and burn upon our tongues. We must appeal to *his heart*, and assault it with the truths of Heaven and Hell, Death and Judgment, Wrath and Love. He must be plied with every class of truths, through every avenue of feeling, like some beleaguered fort, until he yields himself, the conquered of the Lord.

No means for human salvation is more effectual than this. It brings God's word *home* to the offender's heart. In public, he is one of many auditors; here, he is the *only* one. Every word you say falls on *his* understanding, and it will make him *think* as nothing else will.

It also confirms him in the truth of those public expressions of regard for his soul he hears from the church. When he beholds a gathering of professors, weeping and praying for sinners, and then sees them, day after day, totally unconcerned, talking, laughing, and jesting with him, and manifesting none of the deep feeling they exhibited in the meeting-house or ves-

try, he naturally infers, that they are hypocrites or that this excitement in public is the result of habit. He doubts their sincerity; and, reasoning away his fears, he stumbles into desperate unbelief, and ultimately sinks into perdition!

But let him see Christians carry out their meeting-house and vestry feelings in private entreaties,—let him see that concern and feeling for sinners *existing* in them, and following him at every step,—and he is convinced of their sincerity; the truth they speak has its full force upon his soul, and he must be more than man if he long resist his convictions. By this mode, we also bring the influence of the social affections into the work of God. This is the most powerful of all merely *human* influences. He who has another's love has command of the helm of his soul. He can do much in forming his character or changing his purposes. And *all* have acquired this power in a greater or less degree. The parent has it over the child; brother and sister over brother and sister; husband and wife over each other; and friend over

friend; in short, it is possessed in all the social relations of life. When, therefore, we engage in personal labour for souls, we bring this almost resistless influence to our aid. The mother brings all a mother's influence to bear for God. How immensely powerful is that influence! What child could long resist a weeping mother's entreaties? Scarcely a child of pious parents need grow up out of Christ, if Christian mothers would only use this influence for God. The same remark may be made, and the same question asked, of all the other social relations, with some small qualifications. Let this work, then, be engaged in, and the wonder-working influence of the affections, will be engaged in the cause of God. Let it be neglected, and those affections, with all their power, are utterly lost to Christ and his church.

This personal application of religious truth (as indeed should all other modes of action) should ever be made in the spirit of unmingled kindness. No harshness in language, no severity in the looks, no dictation in manner, should be indulged in.

These will surely close up the avenues to the heart, as the winter frost seals the babbling brooks. Not that the most awful truths are not to be told. This may be done, yea, *should* be done; but done in the affecting manner of Jesus, when he foretold the ruin of the beauteous temple and city of Zion. He did it with throbbing heart and gushing eye. Thus should we plead with sinners. Love and kindness must beam from our countenances, and warm the expressions of our tongue. Personal effort, made in such a spirit and persevered in, can hardly fail of success.

4. *We should anxiously seek out the serious, and lead them to Christ.*

God's word often does wonderful execution when Christians are unconscious of its effect. Sinners feel it and tremble. Feeble purposes are formed, that might be nourished into an unbending purpose, and rendered productive of decided piety. But they leave the meeting unnoticed by the Christian; they mingle with the thoughtless, and their convictions fade like the misty breath on the mountain's brow.

This is a common case ; and perhaps there is scarcely a congregation, favoured with a spiritual and faithful preacher, but has such cases every Sabbath. If so,—and who can doubt it?—how many souls are constantly perishing by neglect!

It should be our object to prevent this ; and a word or an exhortation may do it. Here is an example. A youth, known to the writer, was convinced and brought low by the silent agency of the Spirit of God. No human being knew his feelings. He feared to tell them. For many days he stifled them. They began to die, when an old acquaintance, observing his unusually serious appearance at a meeting, sought him out, questioned him, and learned the state of his feelings. He encouraged him, introduced him to Christian society as a seeker, and he soon found the grace of God. That youth is now a minister of Jesus Christ ; while, but for that Christian's effort, he had doubtless lost his convictions, and perhaps his soul. How important, then, that we watch for *serious* souls ! Never should a convicted person



escape the observant gaze of the faithful Christian.

5. *The gift or loan of books and tracts, and the writing of letters, are also valuable modes of personal effort.*

The amount of good accomplished by these means is incalculable. Thousands have been brought to Jesus by their use. The expence of purchasing books and tracts or the time required to write letters, should be no objection ; for what are a few paltry dollars, or a few hours of time, compared with the salvation of an immortal soul ? Can money or time be spent to nobler purpose than to aid in the lofty work of the world's redemption ? O no !

But these modes are so obviously adapted to be useful, and facts demonstrating their success are so abundant, that we suppose their bare mention is sufficient.

6. *Individuals who neglect public worship, prayer-meetings, &c., should be invited to attend.*

How seldom is this simple means of usefulness employed ! Christians pass the loitering Sabbath-breaker as indifferently

as though he possessed no undying spirit ; when an invitation, *kindly given*, might lead him to visit God's house, and end in his conversion. A professor once asked a thoughtless young man to attend a Methodist meeting. He did ; the truth fastened on his guilty soul ; he became a Christian, and is now an honored member of an annual conference. Without that invitation, he might have perished in his sins. It is so with others. However apparently hopeless, Christians should not neglect them, and thus leave them to say, "*No man hath cared for my soul !*"

Other modes of personal effort might be suggested ; but, having mentioned the more striking and important, we leave the active Christian to devise others, as circumstances may call for their adoption. But, whether these or other modes be engaged in, it must be done with the broad banner of PERSEVERANCE floating in the breeze. One ray of solar heat does not melt the massive iceberg ; neither will *one* effort, usually, save a soul ; but as ray succeeds ray in its attack on the frozen mass, so

must effort succeed effort, conversation succeed conversation, tract succeed tract, UNTIL THE WORK IS DONE! When you begin to labor with a sinner, my brother, you must CALCULATE ON BEING SUCCESSFUL! With this intent commence your holy operations. The heart may hold out for days, or weeks, yea, even for months and years; but PERSEVERE, and cease your labor only with the death or conversion of the sinner; unless, indeed, he be a gospel swine, and "turn and rend you." In that case you may desist; but *beware* how you pronounce him one of those of whom the Saviour says, "*Cast not your pearls before swine.*"

Deep, constant, fervent prayer for the individual must also accompany your efforts. Let none *think*, nay, nor even *dream*, of much success without this. You are God's *agent*, doing his work; and his aid is indispensable. To obtain it, you must be much in prayer.

Would to God the church was engaged in this blessed work! Would to God that *you* were engaged in it, my brother! Were

the church generally employed thus, how would religion prosper and triumph! Millions now slipping into hell would be saved; Zion would flourish like the majestic cedars of ancient Lebanon; revival would be perpetual, the kingdom of the glorious Mediator established, and Heaven dwell among the children of men. Great Head of the Church, breathe, O breathe this spirit of holy labor into thy disciples! Blessed Master, lead thy willing servants on?

III. THE ENCOURAGEMENTS AND MOTIVES THAT EXIST TO FAVOR THE ADOPTION OF PERSONAL EFFORT.

1. *Its happy effects upon our own personal piety.*

It is a divine axiom that "He who watereth others shall be watered also himself." This is the promise of our heavenly Father, and is of itself a sufficient encouragement. Whether we succeed or not, the reward is sure. The promise is not to him that *produceth*, but to him that *watereth*; and, though our labors become the 'savor of death' to the obstinate sin-

ner, we shall not be unrewarded; for we shall be *watered* in the very act of pleading with others. Such is the promise of God.

Indeed, the nature of the work itself secures us its beneficial results. It is a law of mind, that attempts to awaken an interest in another, excite a more vivid interest on the same theme in his bosom who makes the attempt. Every-day life affords ample illustration of this truth. See the politician; how fiery! how ardent! how untiring his labours! His whole soul is absorbed in the promotion of his political views. From what altar does he derive that glowing fire? What mystic agency keeps him so zealous in the work? It is personal effort! Every fresh attempt to make a convert pours oil on the flames of his zeal. It is so with religious effort. The law of mind is the same on this, as on other themes; and it is impossible to endeavour to awaken others, without becoming more engaged ourselves. The reader's experience confirms this remark. How often have you, even when partially back-slidden, been forced, by a call to a sick bed,

or to see an awakened sinner, to make personal effort with some poor, guilty soul! Dragged thither, by stern necessity you languidly entered upon the work. A few cold questions, at first, have drawn out either the indifference or agony of the victim of sin. Suddenly, burning thoughts of his danger have entered like iron into your soul, and, effectually aroused, you have plead your Master's cause with an energy surprising to yourself. When you returned, it was with a chastened spirit, and with high purposes of greater devotion to God.

But how great would be the effects of personal labor, did we constantly perform it with prayer and feeling! Constant views of our insufficiency would humble us; the guilt and danger of the sinner would remind us of the hole of the pit whence we were dug, and excite our unceasing gratitude for our deliverance; our remarks on his danger and his remedy would keep alive our own hopes and fears; preaching Christ to the "lost" would swell our bosoms with the precious love we af-

ford them; conversation with believers of high attainments would instigate us to know more of the heights and depths of redeeming love; while an ever-living desire to win the souls we labored for, would lead us to faithfully watch our lips and lives, lest, in any way, our influence over sinners should be nullified by our misconduct.

Would you, dear reader, gain eminence in piety? Would you maintain a *constancy* of joy? Would you *secure* the piety you already possess? Then use personal effort. Fail not of this; for by its neglect many are weak and sickly; their piety is a drooping flower, wasting its little sweetness, and sinking to decay; their influence in the church is small, their usefulness in the world NOTHING! Therefore awake! Up! for thy soul's sake, up! drooping believer, and engage in this hallowed work, or *your* piety will dwindle into cold, hollow-hearted formality. But enter upon this, thy long-neglected duty, and a rapid growth of soul, glowing affections, a prac-



tical zeal, and a sanctified heart, will soon be thine.

2. *The high gratification and honor which result both here and hereafter.*

The human heart has few feelings more delightful than those excited by the flow of the "milk of human kindness." How exquisite are its emotions while contemplating an object it has relieved! He who, with peril or toil, has rescued a wretch from death, feels an unutterable swell of soul whenever he holds or thinks of the poor unfortunate. But how ineffably delightful—how infinitely higher are the emotions of him who looks upon a soul he was the agent in saving from eternal death! They are indescribably sweet.

But in eternity! O, in eternity, what will be the gratification of the useful soul, to see himself surrounded by redeemed spirits, who attribute their awakening and conversion to his agency! To attempt its description would be worse than folly; it is above the power of mortal conception. But we can experience it. Reader, will you?

The honor resulting from this work

should not be overlooked, since God has thought it worthy of notice.

"And they" (says the prophet Daniel, xii. 3.) "that be wise shall shine as the brightness of the firmament, and they that *turn many to righteousness* as the stars forever and ever."

Here is God's pledge for our ample reward. "*Shall shine as the stars.*" Sweet promise! to be one of the brightly-shining ones in the heavenly constellation—to be so filled with the glory of Jehovah as to attract admiration and honor from the millions forming the celestial hosts! Lord, it is enough. I will labor to turn many to righteousness.

By winning souls to Christ, we promote the glory of God and of the church. We thus add to the beauty and adornments of the bride of our Master; and, having been agents in fitting her for her final and triumphant alliance with her glorified Bridegroom, we shall likewise participate in the honor of her union. Labor on, then, O Christian; and though despised by the proud, the thoughtless, and the gay, yet

Jehovah will honor thee in the day of his glory.

3. *The almost infallible certainty of success.*

There are two agencies to be relied upon in this work—the power of moral suasion, and the influence of the Spirit of God.

In the human mind, there is a disposition to yield to suasion. While force or threats will excite its opposition, even to the inflexibility of iron, suasion will render it pliant as the willow bough that hangs droopingly above the stream. There is scarcely a page of history but exhibits its power. What was it that cost the great antagonist of Cæsar—the unhappy Pompey—the supremacy of the Roman empire? It was the power of suasion! His own judgment told him the fatal consequences of a battle; but the constant entreaties of his officers and advisers overcame or silenced his convictions. He hazarded a battle, and his visions of conquest faded forever. This is only a specimen of that power. Facts, in number and weight sufficient to demonstrate the almost omnipotent

power of moral suasion, might be adduced, would our limits and object permit.

It is on this power you are to rely, dear reader, in your attempts to convert a soul. You must assume that the sinner's mind, from its constitution, will yield, if perseveringly plied with argument and entreaty; and in this work, above all others, you will have the efficient auxiliaryship of conscience. She will be encouraged, by your appeals, to creep from her hiding-place, and resume her wonted work. She will approve your testimony while you speak; and will subsequently use your remarks as stings and goads to urge him to compliance.

But your *main* reliance must be on the Spirit of God. He must give clearness, force, and life, to the truth, or you can do *nothing*. This he stands pledged to do, by the promise of Jesus Christ—"I will send the Comforter, and when he is come he will *convince* the world of sin."

With such mighty aids, who can fail of success? *It is scarcely possible to fail!* We do not say you *cannot* fail; but while

it is *possible*, it is *hardly probable*, that you will fail, with such agencies to combine with your own.

Do you reply, "But I have failed"? Why did you fail? Of what nature were those efforts that produced no effect? Were they persevering, prayerful, earnest entreaties? Or were they occasional, brief, unfeeling, prayerless remarks about the soul? How could you think of success from such labors?

Who ever knew of a case of genuine, prayerful, earnest personal effort made by a person of consistent life, that failed of success? That such cases have been, and may be, is admitted; but it is also contended that they rarely occur.

Would our limits suffer it, many instances of success might be inserted for the encouragement of others; but the reader must be satisfied with one, and for more, let him consult the lives of Wesley, Carvosso, Rogers, Bradburn, Bramwell, or any of the early Methodist preachers, who were all personal effort men, and whose

memoirs furnish many striking instances of remarkable success.

When the devoted Carvosso was at Ponsanooth, (Eng.,) he heard of a young and beautiful consumptive, unconverted, and on the point of death. He called, and she refused to see him. Nothing discouraged, he called again, and found her up, and looking exceedingly pale and deathly. He asked her if she believed there was a God.

She answered, "Yes."

"And do you believe, continued the holy man, "that he knows the secret thoughts of your heart?"

"Yes."

"But do you think you have ever sinned against this God?"

"O yes," was her cold, indifferent reply.

"And now are you willing to die in your present state of mind?"

She confessed she was not; and then Mr. Carvosso preached Christ to her until she wept. He prayed with her, and departed. The next day, he saw her again, and her heart was very tender; he talked

and prayed with her, and her distress increased. Four days afterwards, she found peace in believing; and shortly after died happy in the Lord.

Here is a striking case of success—a soul saved entirely by personal effort. Without it, she might have been in hell. And O, how many of your neighbours are perishing, and will surely be damned, without such effort from you! Christian, you may prevent their ruin! As you value the undying soul—as you hope for salvation yourself—go to labouring with sinners. Tarry not until you feel better. Begin *at once*. Select a case or two, and, having prayed for God's accompanying blessing, visit them, and by God's grace cease not your labors until they are converted.

4. *The love of Christ should constrain us.*

"The love of Christ constraineth us," said the self-devoted Paul. And how powerfully it *constrained* him! It led him over mountain and vale, through storm and tempest, over land and sea, to city and village, among friends and foes, before beggars, and emperors, and even to a martyr's



fate! What was the mighty talisman that bore the heroic apostle through his fiery troubles? It was the constraining love of Christ! What pillowed his head in the desert and in the prison? The love of Christ? What comforted him among false brethren? The love of Christ! What filled his noble soul with peace and joy when the axe waited to drink his blood? The love of Christ! That was the strength of his soul. His song in weariness and woe was, "The love of Christ constraineth me."

And should not this love constrain us to perform the will of Christ? What are our pretensions to piety without the possession of this constraining affection? Who, with this love, could forbear to labor for souls? It is the will of Christ, that we win souls to him. Enough; if we love him, we shall do it.

Let this love then constrain *you*, fellow-Christian, to enter freely upon the work of personal effort. Be a co-worker with your Lord. He reigns to conquer the world to himself. For this his soul tra-

vails. For this he pleads at the mediatorial throne. He expects *your* agency in this work. If you love him, he will have it; for small indeed must be the degree of that love that will not constrain obedience to the warmest wish of the Saviour's heart.

Should you be fearful, weary, and discouraged in this work, an application to Christ will inspire you anew. A sight of *his* personal humiliation, sufferings, journeys, toils, pains, agonies, and groans, for *you*, will constrain you to bear contumely, neglect, and weariness, for *him*. Plunge deep, therefore, O disciple of Jesus, into your Master's love, and the work of personal effort will be easy and delightful

5. *It is our duty.*

The Christian professes to make God's *will* his law. We have shown that his will requires personal efforts for human salvation. The question, then, is settled in the mind of every genuine Christian. He *must* make such effort. He can neither *dare* nor *wish* to neglect it. To do so is to peril his soul. Here, then, is motive

enough. God *wills* it. Before this motive every follower of God will bow, and, if heretofore neglectful, he will repent of his former omissions, and commence a faithful observance of his duty.

We may learn from this subject—

1. *Why so many backsliders linger around our altars.*

These, who are found in every congregation, once ran well. They promised much to the church, but, alas! soon became “wells without water.” Why? We respond that, in numerous instances, it may be traced to want of religious effort—a neglect of active labor for souls. Had this been faithfully done, would their hearts have grown cold, worldly, and unbelieving? No! They would still have been in the church, happy and useful. Would you, then, weak believer, avoid backsliding? Do your duty in personal labor for souls.

2. *We learn why so many are barren and sickly in the church.*

How frequently do we hear the pitiful cry of, “O my leanness! my leanness!”

From whom comes that cry? From the working disciple? O no! He has joys to express, and wonderful displays of grace to make known. It comes from the idle disciple, who does next to nothing in laboring with sinners. He is always complaining of his want of love and zeal. No wonder. God *cannot* bless him. He is guilty of sin. He neglects a plain, evident, important duty. Would he perform this, his soul would soon feast on the fat things of the covenant; he would be happy, healthy, and fruitful. O complaining disciple, beware! See to it that this long-forgotten work is done.

3. *We learn how a perpetual revival may be secured to the church.*

The prosperity of the church is now occasional and spasmodic. She lies sickly and drooping for months, and then, as if roused by some wonderful stimulant, starts up, puts on her energies and accomplishes wonders for a few weeks, and then—sleeps again.

This is wrong. It is wicked. It is wonderful that God does not disown and de-

stroy the church for such inconsistency. She ought—she might *always* accomplish what she does now, during her periodical excitements. The means of doing so lies within her grasp. It is personal effort. This would always keep members awake; and then sinners would always feel, and be constantly yielding. Not a week would pass without fresh trophies of the Saviour's victories. The cry of, "Revive thy work," would become obsolete; for the work would not die, and consequently not need reviving. *It would stay revived.* God would be glorified, and the reign of Christ soon become universal.

Fellow-Christian, God holds *you* individually responsible for your part in bringing about this desirable state of things. He will judge you for *your* unfaithfulness, irrespective of the obedience or disobedience of others. He expects *you* to do what you can—*now*—to stay revived—to constantly labor in the work of redemption. Will you do it? By the mercies of God—by the value of immortal souls—by the judgments of the great day—by the love of

Christ, we beseech you to commence *now*  
—yes, *now*, without a moment's delay.  
Let your solemn purpose *now* be registered  
in heaven; and may the God of peace  
sanctify and strengthen you for the work.  
Amen and Amen.

## APPENDIX.

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### THE INFIDEL CONVERT.

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IN 1836, while stationed in a flourishing village in O——a county, N. Y., one afternoon, I accidentally, in my pastoral visiting, stepped into the house of an intelligent Scotch gentleman, who had not been to any church (except on funeral occasions) for twelve years, and who was known in the village to be the best read infidel of the Voltaire school in the place or country. He was very hostile to religion and ministers, and no minister had ever been in his house to converse with his family. I conversed and prayed with them, (he not being in.) The next day, he wrote me a letter, stating his objections to Christianity, and asking me to answer them. I replied, attempting to answer his objections. After exchanging two or three letters very calmly and kindly, I saw he was softening



down. I then threw the laboring oar upon him, by stating my objections to infidelity, and asking him to answer them. He then sent me books, and I returned Leslie, Watson, Faber, &c. Then he sent for me to visit him at his house. I did so. The truth evidently had got hold upon his mind. He stated his objections; I answered them; and, as fast as I could, took his props away, spicing the whole with my own experience.

After writing and visiting him for four or six weeks, unknown to any one in the village, a blessed work of God commenced in the congregation, in which hundreds were converted. One Sabbath, he came for the first time to preaching. The text was, "Ye cannot serve God and Mammon," in which the service of the two was contrasted, and the claims of God were urged. He was pricked to the heart. He continued to come to preaching, and finally staid to prayer meeting. I talked with him, urged him to action in the use of simple means. He went home, built his family altar; came the next night—got up—faced

the assembly—gave a history of his life, of his infidelity, the books he had lent, minds he had poisoned, and the young men he had ruined. The effect was overwhelming. He then avowed his purpose to be a Christian, bowed down with the penitents, and in a few evenings was soundly converted, gathered his books of infidel character, and made a bonfire.

He soon united with the church, and was instrumental in the conversion of many infidels. He has been, ever since, an active and consistent Christian.

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#### A DILIGENT LABORER.

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IN one of our large cities, there was a lady who for some time was afflicted with a drunken husband. Their property was attached and sold to pay his grog-bills. Distressed beyond measure, she retired to her chamber, "laid her babe upon the bare floor, kneeled down over it," and prayed,—

"O Lord, if thou wilt in any way remove from me this affliction, I will serve thee upon *bread and water* all the days of my life."

God heard her prayer; her husband disappeared, and was not heard of again until after her death. Although she was in wretched health, she rejected an offer of support from the church, and opened a school, from which she gained so scanty a living, that she lived *literally* upon *bread and water*.

She now devoted her leisure moments to works of mercy and usefulness. She resided in the most wicked and abandoned part of the city. Among other things, her heart was troubled at seeing the grog-shops kept open on the holy Sabbath. She resolved upon the almost hopeless purpose of closing them, at least on the day of God. She succeeded! Her only instrument of success was the mild persuasion of her eloquent lips, aided, no doubt, by the Spirit of God.

She likewise directed her attention to the moral destitution of the poor. She visited

the low streets of the city, and persuaded many to attend meeting, and fill the vacant seats at church. She established several Sabbath schools; at first managing them herself, and then, when they acquired strength, giving them to other hands.

She also collected a large number of apprentices into a Bible class, and with good effect upon their souls. If she saw a member of her church sin, she kindly but faithfully rebuked him. If the church began to decline, she sounded the voice of alarm. She brought several pious young men out of obscurity, obtained teachers and books for their education, formed societies to procure them clothing, and thus aided them into the high work of the holy ministry; and when the time of her joyful death arrived, her pastor bore this high testimony to her usefulness:—"I SHOULD NOT," said he, "HAVE FELT AS SEVERELY THE LOSS OF SIX OF THE MOST DEVOTED MEN IN MY CHURCH."

THE GROOM AND THE CLERGYMAN.

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A TRAINING groom was one day returning from the races, near the city of London. The stage happening to pass him on its way to the city, he mounted it, and took his seat outside, next to a gentleman, whom he afterward learned to be a clergyman. This servant of Christ at once introduced religious conversation, and presented him with a Testament, which he made him promise to read. When they arrived in London, the minister took the groom to dine with him, and when they parted, it was with prayer.

The man was faithful to his promise. He read the Testament faithfully, until one day he came to the passage, "*There remaineth no more sacrifice for sin.*" God nailed it to his heart. It attended him day and night, and followed him in all his wanderings. For some cause he crossed the channel, and went to Belgium; but it haunted him even there, and he sought the prayers of the people of God. In deep distress, he related these facts in a prayer

meeting, and seemed determined to serve the Lord even to the sacrifice of his profession, which he said interfered with his soul's health. This man was the son of a minister.



#### THE SKEPTICAL STUDENT.

IN 1829, while a student in the O—a Con. Seminary, a case occurred, in which the importance and success of personal effort for the salvation of the soul were forcibly illustrated. An active, highminded young gentleman, from Western New York, entered the institution, evidently bent upon the acquisition of knowledge, and an elevated position in the world of mind. He was gay, thoughtless, and somewhat skeptical on the subject of religion. Rooming next door to him, I soon formed an acquaintance with him. Finding him to be a social companion, possessing a brilliant intellect, not religiously disposed, but

much inclined to loose thinking, I felt an unusual desire to win him to Christ.

I frequently broached the subject of religion tenderly and kindly, presenting it in as amiable a light as possible. At first he manifested a disposition not to be annoyed with that subject, and especially as he regarded the whole matter as mere animal excitement. He said he did not wish to be interrupted in his studies by his consideration. After the lapse of a few months, a gracious season of revival commenced in the school. Soon the voice of prayer, lamentation, and praise, was heard in almost every part of the Seminary building. The case of my friend still lay with weight upon my mind, and I prayed for him, and conversed with him faithfully. Apparently he grew harder and more obstinate. He would lock himself in his room to prevent conversation, and to keep pious students from having access to him. He even threatened to leave the institution, if he was not let alone, and went so far as to pack his clothes and books to leave. The work grew deeper and more extended,

until almost every student in the Seminary was under serious impressions.

One evening, during a prayer meeting in the dining hall, I felt impressed to go up to Mr. W——'s room, and try to prevail on him to go down and seek religion. I went found his door locked, but stood in the hall, and conversed with him. He was apparently angry, and exclaimed, "——, I wish you would mind your own business, and let me alone." I begged him to let me in, as I wished to talk and pray with him. After a while, he opened the door, and invited me in. I at once saw the Spirit was at work upon his mind. Said he, "I can't study. I have not been able to get a lesson for two days. What do you mean?" I mildly replied, "I mean to prevail on you, if I can, to take care of your soul." He yielded; went down, it being about nine, and went directly forward to the altar, and about twelve was happily converted. He came out decidedly on the side of the Lord, prosecuted his studies, went to college, graduated, and is now principal in one of our flourishing institutions of learning.



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THE GIFT OF BOOKS SANCTIFIED.

TWENTY years ago, a man resided in St. Louis, who was skeptical, and often melancholy, and who said that he once meditated taking his own life, but the love of his wife and children prevented. His little boy attended the school of Rev. Salmon Giddings, a meek and godly man, who gave him "*Leslie's Method.*" The father read it—the Spirit of God blessed it—he became a man of prayer—died with calm and even triumphant trust in Christ—giving in his will \$6000 or \$7000 to the Tract Society, and large legacies to other institutions.



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ANOTHER INSTANCE.

AN aged man, who had not entered a church for years, received from a pious man the "*Saint's Rest,*" which gave him such new views of himself and of God, that he sent for a library of forty of the

Tract Society's volumes, commenced a course of religious reading, made his peace with God, and connected himself with the church.

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AND YET ANOTHER.

A GENTLEMAN in Kentucky received a copy of Pike's "*Persuasives to early Piety*" eight years since, the reading of which God blessed to his conversion. He loaned it to a young man, who was also converted; and to a third, to whom it was blessed in like manner; and to a fourth, who is a teacher, and is now connected with the people of God.

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PERSONAL EFFORT IN A COLLEGE.

WHILE the devoted Brainerd was at college, he made the following entry on his journal. It beautifully exhibits the strug-

gling of a faithful soul through many difficulties, to the post of duty.

"June 21, 1826. The consideration that I have been *three* years, almost, in college, without conversing with my fellow-students upon the subject of their religious responsibilities, was heart-breaking. To go forward seemed to be too heavy a cross. The struggle was great, but it came to this:—RESOLVED, *in the presence of God and by his help, to begin and do my duty in college, in conversing with my companions in study.* I repeated the resolution, and afterwards felt much relief. While at prayers, my burden left me in consideration of this truth:—'If any man will be my disciple, let him deny himself, and take up his cross and follow me.' While there, I determined to invite a class mate into my room, and talk with him. He came in the way, but my heart well nigh failed me. But I addressed him—he followed me—and I prayed God to raise in power to his own glory what was sown in weakness.

"July 2. The cross which I laid hold on with so much difficulty, I have since

only dragged. With *twenty* impenitent companions, I have attempted to speak in reference to their eternal things. The mouths of most were stopped. They listened and assented to the truth."

For such devoted labors, this holy youth was not unrewarded by the Lord of the vineyard; for at a prayer meeting held about that time, he writes, "I was melted, and stopped, and repeated the cry, 'Lord Jesus, come quickly!'"

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#### THE PROFIT OF WORKING FOR CHRIST.

A MINISTER went to a camp meeting, pleading with God for a convincing evidence of full redemption in Jesus. After listening to several discourses, he made up his mind *to work for God*. While laboring in prayer for the salvation of some friends in the prayer circle, he says, "I felt my soul filled unutterably full of glory and of God. Such a view of God's goodness and

mercy I never had before. With the poet  
I could say,—

‘Twas glory in my soul,  
‘Twas glory all around.’”

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A FATHER CONVERTED THROUGH THE LABORS  
OF HIS CHILD.

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At a Wesleyan class meeting, a man rose and addressed the leader thus:—“I am very thankful to God, and to you, for your Sunday school. My son, who now sits beside me, is my spiritual father. He heard me cursing, while in a state of drunkenness, and said to me, ‘O father, my teacher said to-day, at the Sunday School, that neither drunkards nor swearers could enter into heaven.’ This so affected my mind, that from that time I was enabled, by the grace of God, to leave off those wicked practices; and both myself and my son are now members of your society.” He then laid his hand on his son’s head, and repeated, “My son is my spiritual father.”

A CHILD'S REBUKE SAVING HIS FATHER.

Two years ago, last fall, I sat down one day at my table to dinner, and commenced eating, as usual, without any reference to my heavenly Father, who had all my lifetime fed me upon his bounties, when my eldest son, then four years of age, looked up earnestly into my face, and said, "Pa, why don't you thank God before you eat?" I made no reply at the time, but a train of thought was set in motion, which showed me very plainly the sin of living in unthankfulness. Suffice it to say, that since then I have been enabled to give myself to the Saviour, and have been for the last two years engaged in the Sunday school cause, and hope to be the remainder of my days.

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A FATHER'S TESTIMONY.

IN a village near Newcastle-upon-Tyne, a man advanced in years related the following fact about himself:—

"I was a very wicked man—a drunkard—a swearer—a Sabbath-breaker. My boy was long and severely sick. I seldom saw him, and never conversed with him in his sickness until the day of his death.

"On that day, I entered his room, and seated myself by his bedside. After a brief silence, he turned his pale face toward me, and said, 'Father, take me up!'

"I did so. The exertion fatigued him. On recovering sufficient strength, he raised his head from my bosom, seized one of my hands, and looking with affectionate earnestness in my face, he said, 'Father, I have one thing to ask of you before I die. It is that you will leave off your bad habits, attend chapel, and give your heart to God. Will you, father?'

"I attempted to turn the conversation; but, rousing himself, he exclaimed with wonderful energy, 'Father, this will not do. It is *now* or never. Do break off your sins, and give your heart to God. Will you, father? *Will you?*'

"I replied, 'I will;' and my heart for the first time felt broken.

"My reply gave my dying boy so much satisfaction, that he said, 'Now put me to bed, and let me die!'"

"I placed him in bed, and in five minutes, without a groan or a sigh, he fell asleep in Jesus.

"By the help of God, I have fulfilled my promise, and am happy in my Saviour's love. My wife, too, whose heart has been frequently touched by the entreaties of the child, is inquiring the way to Zion. Glory be to God!"

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#### THE FRUIT OF THE LABORS OF A MERE BABE.

LITTLE Lea Glaizette was a scholar in the mission school of Mr. and Mrs. Masson, at St. Jean d'Herans, a village in the south-east of France. A gentleman who visited them gives the following account of this interesting young Christian.—

"A few weeks ago, Lea Glaizette, only four years old, gave the missionaries the most cheering evidence of the value of their labors.



"This dear child used to take her little bench every day, and sit at the feet of Mrs. Masson, to hear her read the Scriptures, or relate to her some of the stories from the '*Youth's Friend*.' She used to retire, frequently, to a corner of the old kitchen of the chateau, where she prayed with great fervor and simplicity. At the beginning of last August, an inhabitant of the village, Mr. X., was attacked by a nervous fever. The child heard them speak of this man with much anxiety, concerning the state of his soul; for he appeared to be approaching his end, but was bitterly opposed to the word of God. She immediately left the house, and penetrated, no one knows how, to the very chamber of the sick man, and said to him, 'Mr. X., you are going to die immediately, and you are going to meet God, and yet you are not converted! Shall I pray for you, that the good God may forgive your sins, and give you a new heart?' 'Yes, if you please, my little friend.'

"Immediately this amiable little creature kneeled down, and prayed for him

with so much earnestness and fervor, that he could not restrain his tears. It is from him alone that we have learned the incidents of this touching scene; for, three days afterwards, Lea was herself attacked by the same fever, with such violence that, for forty-nine days, her sufferings were dreadful; and she then died without recovering her reason. From that time, this enemy of God was changed, and he is now found a constant hearer of the word of God. He cannot speak of little Lea without weeping."

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REV. JOHN SUMMERFIELD.

WHEN this eloquent young divine was under deep conviction for sin, in the year 1817, he wandered about, in a state of deep mental agony, through the streets of the city of Dublin. He was noticed and accosted by a pious man,—by trade an edge-tool maker,—who, with the tact of a Methodist, and the simplicity of a saint, ascertained his state, and endeavored to com-

fort him, at the same time inviting him to his house, or rather to his cellar, where he was about to hold a prayer meeting. The party assembled consisted chiefly of soldiers. Prayer was offered by the different persons in turn, and the case of the providential interloper was specially presented before Him with whom the effectual, fervent prayer of a righteous man availeth much; and such was the fervor of the good leader and the soldiers, and so sincere the contrition and supplication of the penitent, that he that very night found peace to his soul. Thus, through the personal efforts of that poor edge-tool maker, was the elegant, the accomplished Summerfield led into the liberty of the people of God.

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A WHOLE VILLAGE CONVERTED BY THE GIFT  
OF A TRACT.

A MISSIONARY gave away a number of tracts at a fair held in a Javanese town. Three years afterwards, one of these tracts fell into the hands of a priest. He read it,

and was convinced that he was a sinner, and that the only Saviour to whom he could look for help was Jesus Christ, the Son of God.

These views he communicated to others; their attention was arrested; together, many of them repaired to the house of a Christian Dutchman for further instruction. *Forty* of them renounced Moham-  
medanism, and embraced Christianity; and many others were led to inquire into the true method of salvation. All this resulted from the gift of a single tract.



#### SUCCESS OF A CHILD'S EFFORT.

A CHILD brought a little volume from the Sabbath school, and laid it on the table, where her father would be likely to find it. The perusal of that volume was the means of converting that once petulant and irritable father into a meek, mild, and prayerful disciple of the Lord Jesus Christ. His companion and three children were also converted.

EFFECT OF PERSONAL CONVERSATION WITH  
THE SCHOLARS.

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At the commencement of a new year, the teachers of a Sabbath school were much affected by the consideration that there had been no conversion in their school during the year that had gone. After much deliberation on the subject, they formed the solemn resolution to *converse personally* with each scholar in the school, and to begin this work on the next Sabbath. They PRAYED over the subject during the week.

The next Sabbath these teachers met their respective classes, and began their personal conversation with their scholars. They had no need of question-books. They found open ears and tender hearts. Soon one whole class of youth were melted, and much interest was manifested through the school. This was the commencement of a delightful work of grace in that town, in which seventy were hopefully converted. *Sixty-one* were members of the Sabbath school, and *forty* were under twenty years of age, and one under nine.

THE STRAYING LAMB RECOVERED.

As one of the early Wesleyan preachers was riding along the highway, he saw a young woman standing at the door of a farm-house, whom he knew to be a backslider. Driving up to the door, he dismounted. She did not appear to recognize him. Fixing a look of sympathy upon her, he said,—

“Have you seen a stray lamb pass this way?”

“No, sir,” was the inconsiderate reply.

“Are you sure there has been no poor lost lamb here?”

“I am quite sure, sir.”

“And yet,” continued he, “there has been one here.”

The true meaning of the minister suddenly broke upon her mind. She burst into tears, confessed herself to be the stray lamb, and promised to renew her devotion to her shepherd. She afterwards became a devoted Christian.

A MINISTER SAVED FROM PERDITION BY A  
TIMELY REPROOF.

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THE Rev. R. Hall observed, in conversation, to a friend, "You remember Mr. —, sir."

"Yes, very well."

"Were you aware of his fondness for brandy and water?"

"No."

"It was a sad habit; but it grew out of his love of story-telling; and that also is a bad habit, a very bad habit for a minister of the gospel. As he grew old, his animal spirits flagged, and his stories became defective in vivacity: he therefore took to brandy and water—weak enough, it is true, at first, but soon nearly 'half-and-half.' Ere long he indulged the habit in the morning; and, when he came to Cambridge, he would call upon me, and, before he had been with me five minutes, ask for a little brandy and water, which was of course to give him artificial spirits to render him agreeable in his visits to others. I felt great difficulty, for he, you know, sir, was much

older than I was; yet, being persuaded that the ruin of his character, if not of his peace, was inevitable, unless something was done, I resolved upon one strong effort for his rescue. So, the next time that he called, and, as usual, said, 'Friend Hall, I will thank you for a glass of brandy and water,' I replied, 'Call things by their proper names, and you shall have as much as you please.'

" 'Why, don't I employ the right name? I ask for a glass of brandy and water.'

" 'That is the current, but not the appropriate, name. Ask for a glass of liquid fire and distilled damnation, and you shall have a gallon!'

" Poor man! he turned pale, and for a moment seemed struggling with anger. But, knowing that I did not mean to insult him, he stretched out his hand, and said, 'Brother Hall, I thank you from the bottom of my heart.' From that time he ceased to take brandy and water."



INCONSISTENCY AND PERSONAL EFFORT.

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A SLAVE, who belonged to a young gentleman recently from Africa, was taken sick. His master's brother visited him in his chamber, and, among other instruction, read the ten commandments. The poor lad listened very attentively, and seemed very anxious to profit by his visitor's labors.

After his recovery, observing the young gentleman, who had taught him freely enjoying himself in gayety on the Sabbath, he looked at him, held up his hands, and, shaking his head, exclaimed,—

“O massa, massa! him read me about keeping Sabbath; him break Sabbath himself. O massa, massa!”

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THE CHRISTIAN MISSIONARY.

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THE immediate influence of the labors of a missionary will, in all probability, be much less than he anticipates; he will perhaps go down to the grave as one disappointed of his hope. But, like Abraham,

he must against hope believe in hope. He has planted a seed which will push itself forth on all sides. He has excited a spark which will raise a flame through a kingdom. He thinks he has done little; but he has, in fact, effected that which calculation cannot follow. We can scarcely entertain too contracted an expectation of the immediate effect of his labors, and scarcely too exalted an idea of their ultimate efficacy. The flame, once excited, shall spread from breast to breast, from family to family, from village to village, from region to region; in time, from kingdoms to empires; and at length, from empires to continents. But that flame must first be lighted from the fire that burns on the altar of God.

How will the faithful missionary rejoice before the Judge of quick and dead, when he shall meet, at the right hand of Christ, not a straggling individual or two, whom he was the means of persuading, in the days of his flesh, to turn to God, but perhaps a nation of converts, to whom his self-denial, and at the time, unpromising

labor, had been the original means of bringing salvation!—*Professor Farish.*

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#### A SEASONABLE REPROOF.

EBENEZER ADAMS, an eminent member of the society of Friends, on visiting a lady of rank, whom he found, six months after the death of her husband, on a sofa covered with black cloth, and in all the dignity of woe, approaching her with great solemnity, and gently taking her by the hand, said,—  
“So, friend, I see, then, thou hast not yet forgiven God Almighty!”

This reproof had such an effect upon the lady, that she immediately laid aside the symbols of grief, and again entered upon the important duties of life.

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#### PERSONAL EFFORT IN A DAY SCHOOL.

WHEN Harlan Page kept a school, he carried on his principles and sense of duty in laboring for the conversion of his scholars.

After his death, a Christian friend remarked in a letter that a number of ladies, who, when in youth, attended this school, still feel under obligations to him and to God for his *faithful and untiring efforts* for their salvation, and attribute their conversion, under God, to his instrumentality.

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MR. WESLEY AND THE OFFICER.

THE Rev. Mr. Wesley, rector of Epworth, went into a coffee-house in London, for some refreshment. There were several gentlemen in a box at the other end of the room, one of whom, an officer of the guards, swore dreadfully. The rector saw that he could not speak to him without much difficulty; he therefore desired the waiter to give him a glass of water. When it was brought, he said aloud, "Carry it to yon gentleman in the red coat, and desire him to wash his mouth after his oaths." The officer rose up in a fury; but the gentlemen in the box laid hold of him, one of them crying out, "Nay, colonel, you gave the

first offence; you see the gentleman is a clergyman; you know it is an affront to swear in his presence." The officer was thus restrained, and Mr. Wesley departed.

Some years after, being again in London, and walking in St. James' Park, a gentleman joined him, who, after some conversation, inquired if he recollected having seen him before. Mr. Wesley replied in the negative. The gentleman then called to his remembrance the scene at the coffee-house, and added, "Since that time, sir, I thank God, I have feared an oath; and, as I have a perfect recollection of you, I rejoiced at seeing you, and could not refrain from expressing my gratitude to God and you."

"A word spoken in season, how good is it!"

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#### DEATH-BED OF A UNIVERSALIST.

I "(Harlan Page) have just passed through a most affecting scene. On last Sabbath evening, I went alone to the house

where I had attended a prayer meeting, a week previous, but found there was no meeting, and that, under the same roof, a man was very sick. His wife, who is pious, appeared grateful for my call, gave me an account of their circumstances, and informed me that her husband had been a professed Universalist; but of late she thought his confidence in that error was shaken; though he would frequently argue the subject with her and others, even on his sick, and, she feared, his dying bed.

"She informed him I was present, and asked if he wished prayer. He said he did. I told him I would comply—remark- ing that, as he seemed near to death, he must probably soon meet the eternal God, and asking if he felt prepared. He inti- mated that he did.

"Do you think you have experienced that change of heart which is spoken of in the word of God as essential to salva- tion?"

"Have I repented of my sins," said he to himself, "and believed on the Lord Jesus Christ?"

"Do you love Christ?" said I. "Is he the One altogether lovely?"

"Yes, he is lovely to me; I hope to be saved by him."

"Do you believe all will be saved by Christ?"

"Yes, I think so."

"What do you think of the passage, 'These shall go away into everlasting punishment'?"

"I cannot tell what it means."

"We read also, 'The wicked shall be turned into hell, and all the nations that forget God.'"

"Then," said he, "I must go there."

"He seemed somewhat exhausted, and I was about to close my interview, when he again asked me to pray with him."

"What petition shall I offer?" said I; "shall I ask that your heart may be changed?"

"Yes," said he, "and that I may be purified."

"Neighbors in the house were called in and prayer was made in his behalf, amidst sobs and tears. His wife begged me to

call again, which I did with Mr. D., a young clergyman. He was evidently declining, but gave us no more satisfaction respecting his state.

"After we left him, he had much conversation with Rev. Mr. J., and expressed his conviction of his ruin by sin; *his renunciation of all the former grounds of his hope*; his reliance solely upon Christ, and his peace and joy in Him. He died the following day, giving such evidence as he could in his last hours, that he fell asleep in Jesus."

—*Life of Harlan Page.*

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WESLEY'S SERMONS THE INSTRUMENT OF A-  
WAKENING STEPHEN DREW, ESQ.

IN 1814, Mrs. C., of Saltash, sister to Mr. Drew, was converted to God, and became a very zealous Christian. The case of her unconverted brother, dwelling in the dark and dissipation of the Island of Jamaica, lay near her heart. She longed for his salvation, and, with many prayers for the divine blessing, forwarded him a



copy of Mr. Wesley's Sermons. Over this gift she still prayed, in the hope that it would prove to be a seed of salvation to her brother. Nor did she hope in vain. After some time, she received the following gratifying information: "Now I have read Mr. Wesley's Sermons," wrote Mr. Drew, "I seem to see with new eyes." He afterwards wrote a detailed account of his conversion; still ascribing the great change, under God, to that gift.

He afterwards preached the gospel successfully, for a short time, and then died in the triumphs of faith.

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REV. WILLIAM BRAMWELL.

THE wonderful success of Mr. Bramwell as a preacher is well known. It was not, however, by preaching alone that he accomplished so much for God and the church. He united *personal effort* with his preaching, as may be seen by the following extracts:—

"It was customary with Mr. Bramwell, when in the country, to visit the different families of his hearers, and pray with each of them. In company, he constantly endeavored to redeem the time by the most profitable exercises. He would not converse on trifling subjects; but the most common theme of his discourse was, 'What shall we do to praise the Lord more, to promote his glory, and obtain greater blessings?'"

"When Mr. Bramwell preached at Gomersal, he generally remained all night at our house. As soon as dinner was over, it was his constant practice to pray in the family, and then to visit the neighbors from house to house. In this way he generally called on seventeen or eighteen different families before tea, and prayed in each of them with the utmost fervor. I was accustomed to invite a few of our friends, whose chief desire was to have their souls blessed, to take tea with Mr. Bramwell in the afternoon. Affectionate inquiry was then made into the state of each person's mind. They who had not received the

blessing of justification were urged not to rest until they were sanctified, and made new creatures in Christ Jesus."

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#### SANCTIFICATION OF REV. GEORGE SMITH.

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MR. GEORGE SMITH was stationed at Ashby de la Zouch, and had heard wonderful things about the revival at Sheffield. Having been long in search of the blessing of sanctification, he resolved to go to the place where it was reported many others had received it. He accordingly set out for Sheffield, in company with Messrs. Crawson, Shakespeare, and Keecher. They arrived early on Saturday, and repaired in the evening to the band meeting, in Norfolk Street chapel. Messrs. Bramwell, Pipe, Longden, and Miller, were present; and while they and other able witnesses gave a clear and scriptural account of the manner in which they received the gift of sanctification, the strangers (Mr. George Smith and his friends) were much affected

Mr. Miller perceived it, and, going up to Mr. Smith inquired who he was. When he had been told, he said, "Here is a travelling preacher, who is come to Sheffield, and has brought three of his friends with him, above seventy miles, for the purpose of receiving 'a clean heart.'" He exhorted all the faithful to lift up their hearts in behalf of these earnest and sincere seekers. They began to pray for them; when Mr. Smith was so overwhelmed with the power of the HIGHEST, as instantly to "enter into the sanctifying rest which remains for the people of God." He then adopted the advice which our Lord gave on a different occasion to Peter—"And thou, when thou art converted, strengthen thy brethren." He united in prayer for those whom he had brought with him; and while in the act of entreating "the very God of peace to sanctify them wholly," and their whole spirit, and soul, and body might be preserved blameless unto the coming of our Lord Jesus Christ, the Lord spake the word, and they were made partakers of the blessing. "Being cleansed

from all filthiness of the flesh and spirit, they were enabled to perfect holiness in the fear of God." On returning homeward, "their hearts burned within them while they talked" of this great salvation.

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#### ENCOURAGEMENT TO PRAY.

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ABOUT sixteen years since, three pious brothers covenanted together to observe a particular day of every week to offer special prayer for the conversion of their aged father. The old gentleman was a strict moralist, and one who deemed conversion unnecessary, and consequently would resist every appeal to repent and yield to be saved by grace alone. Thus he lived till eighty years of age. But his faithful sons would not give him up for lost; they continued for fifteen years to offer their prayers before perceiving any visible token of good. At length, however, to their unspeakable joy, their aged father, during the past year, became the subject of God's converting

grace. He publicly professed his faith in Christ by uniting with a Christian church. A few weeks after this, the old gentleman sickened and died; but he left behind him an evidence of God's power and willingness to save to the uttermost all who come unto him through our Lord Jesus Christ.

In view of facts like the above, let praying souls take courage, and hold on in well doing; for "in due season ye shall reap, if ye faint not."

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#### HARLAN PAGE.

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WE insert the following extracts from the Life of Harlan Page; because they teach the true principles which alone lead to successful personal effort:—

"It was *the burden of his heart, and the purpose of his life*. When engaged in his usual business, the religious welfare of persons with whose state he had become acquainted, was generally pressing on his mind; and it is now known, that, for sev-

eral years before he died, he almost always had by him a *memorandum of the names and residence of a few individuals* with whom he was to converse. On these he would call, as he went to and from his office, or religious meetings; and *if no names were on this list*, he felt that he was doing little good. He also uniformly had in his hat more or less awakening tracts, that he might present as he should judge them adapted to the state of those he met. Not unfrequently he would seize a few moments from his usual occupation, to go out and address some individual; and when the business of the day was closed, he hastened to some meeting or other religious engagement for the evening. It is believed that an entire month has frequently elapsed, during which he did no sit down for an hour even in the bosom of his own family, to relax his mind, or rest.

“When urged, at the close of a day of fatigue, to spare himself and spend the evening at home, he would say, ‘Don’t attempt to persuade me away from duty. I have motive enough within myself to tempt

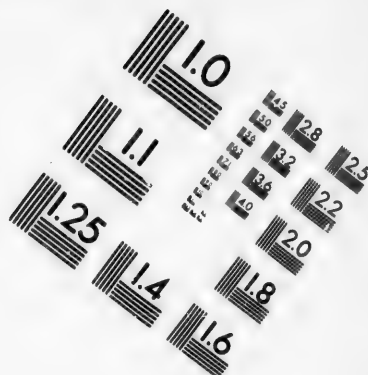


me to enjoy repose with my family ; but that will not save souls.' A little previous to his last sickness, as he returned from church coughing, he was asked if he had not spoken too much in the Sabbath school. 'Perhaps I have,' he replied ; 'but how could I help it, when all eyes were fixed, and the children seemed to devour every word I said ?'

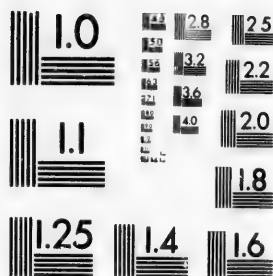
"He had the most clear view of the necessity to every man of being born again. As soon as an individual came into his presence, it seemed to be the first question of his mind, 'Is this a friend or an enemy of God ?' The next thing was if impenitent, to do something for his conversion ; or if a Christian, to encourage him in duty. Whatever else he saw in an individual, he felt that it availed him nothing unless he had received Christ to his heart by a living faith. This he felt and urged to be the sinner's first, great, and only duty in which he could be acceptable to God. This was exemplified at a meeting of his Sabbath school teachers, when he called on each to know whether he thought he had a well-



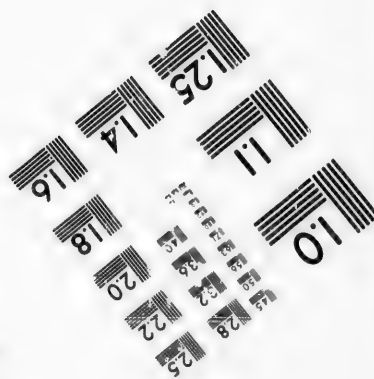
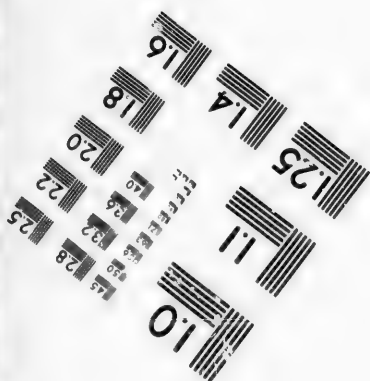




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grounded hope in Christ, or not ; and recorded their several replies. Among them was an amiable young merchant, whom he highly respected, and who seemed not far from the kingdom of God.

"Have you a hope?" he tenderly inquired.

"'No, sir,' was the reply.

"'Then I'm to put down your name as having no hope?"

"'Yes, sir.'

"'Well, I write down your name as having no hope.'

"'The young man pondered on this decision and record of his spiritual state, was troubled, and soon came to our brother, saying, 'I told you to put me down as having no hope; but I can't say that.' He is now a member of the church, and a decided supporter of all her institutions.

"He brought his efforts to bear upon individuals, and, followed up impressions made. All the triumphs of the gospel, he knew, consists in the conversion and sanctification of individuals; and he was not satisfied with merely praying and contributing for

the salvation of the world as a whole, or having a general impression made on the minds of a congregation. His intense desire was, that *individuals* should be turned from sin to God.

“He had a *clear sense of obligations*, both in the sinner to repent, and in the Christian to devote all his powers to God. His heart was intent that it should be *felt* and *immediately carried out* in an entire consecration to God.

“‘Brother,’ said he to a lovely Christian who watched with him, ‘when you meet impenitent sinners, don’t merely say calmly, “Friend, you are in danger;” but approach them with a holy violence, and labor to “pull them out of the fire.” They are going to perdition. There is a heaven and a hell.’

“As a brother from Boston, to whom several of his letters were addressed, had called for a few moments, and was about taking leave, he asked the dying man if he had any particular thought on his mind to express as he bade him farewell. ‘Ah, I can say nothing,’ he replied, ‘but

what has been repeated over and over ; but could I raise my voice to reach a congregation of sinners, I would tell them "their feet shall slide in due time"—they "*shall slide*"—there is no escape but by believing in Christ.'

"He not only endeavored to alarm impenitent men, but to *bring them to a decision* that they will be the Lord's.

"While in his native place, he was absent one evening till so late an hour, that his wife remonstrated with him for unreasonably tasking his own health, and separating himself from home. 'I have spent this time,' said he, 'in trying to persuade your poor impenitent brother to give his heart to Christ.' That impenitent brother was soon brought to accept of mercy ; pursued a course of theological study, and is now serving God in the ministry."

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#### IMPORTANT CONSIDERATION.

It is not enough that a Christian does not hinder the gospel : he is to be a "helper to

the truth," and to consider himself, to a certain extent, responsible for the conversion of the world. That the church, in its corporate character, is so responsible, is generally admitted; but it is to be feared that many who make that admission do, nevertheless, lose sight of their own individual responsibility. Men have certain duties to perform, and not only with respect to their families, but with respect to the church and the world, which cannot be performed by proxy. It is their duty, undoubtedly, as Christians, to seek the conversion of sinners; and from this no power on earth can release them. They may give their money to support institutions for the accomplishment of that object: but that does not absolve them from praying for all men, or from every one "saying to his neighbor, and to his brother, Know ye the Lord." Employing one talent is no legitimate argument for hiding others in the earth; as *all* the powers with which we are invested are to be employed for the glory of God and the benefit of man. Every Christian should therefore feel that he has something to do

in the conversion of the world ; and that whatever may be his station in life, God calls him as the light of the world to enlighten others, and as the salt of the earth to impart a savor to those with whom he is surrounded.

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